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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

Luther League

Of America

"Of the Church, By the Church, For the Church"

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Eighth National Convention

Chicago, August 11th, 12th and 13th, 1908

¶ In accordance with the cordial invitation extended at the Seventh National Convention at Canton, Ohio, the Eighth National Convention of The Luther League of America will be held in Chicago, Illinois. After conferring with the local committee, the Executive Committee has designated August 11, 12, 13, 1908, as the time for holding the Convention.

REPRESENTATION

¶ Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates.

¶ By direction of the Executive Committee.

LUTHER M. KUHNS
General Secretary of the Luther League of America

WM. C. STOEVER
President of the Luther League of America

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¶ Lutheran young people's societies should use hymns that express Lutheran ideas of religion. ¶ The hymns should be set to good, bright singable tunes—music that breathes the quiet devotion of Lutheran worship.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

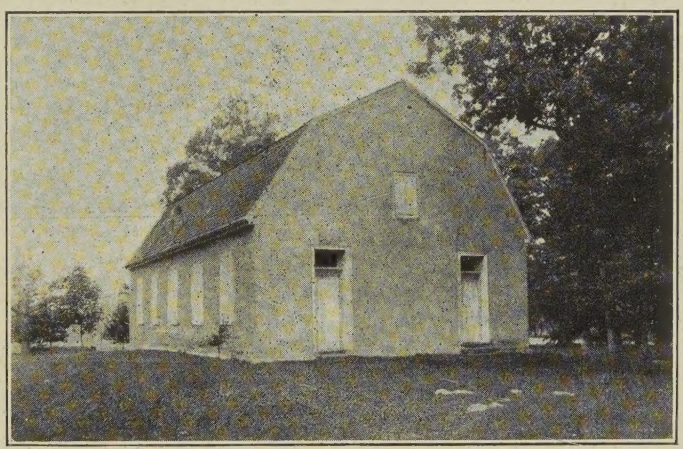
Donegal Church

BY MARGARET R. SEEBACH.

SUPPOSE someone were suddenly to ask you, "Who live in Lancaster County?" Very likely your answer would be, "The Pennsylvania Dutch." And if you were to ride on the cars through this section you might hear enough to confirm you in the belief. But, if you should live in the county for awhile, you would find that there is a great deal more variety than you had imagined, both in people and in creeds. Somebody has said, with considerable justice, that Lancaster County is headquarters for "sects and insects." I can testify that they have more varieties of ants and spiders than any place I know, and I am almost sure there is no imaginable religious body unrepresented there.

So you will not be much surprised to learn that the northeastern part of the county was settled, not by Germans of any kind, but by the Scotch-Irish. I used to think—and, perhaps, you are no wiser—that a person who was called Scotch-Irish was descended from ancestors of both nationalities. But the term is really applied to Scotch Presbyterians, who once settled in the north of Ireland, and many of whose descendants were driven by persecution to this country, as were so many Protestants of other lands.

This is why in Lancaster County we find a township named East Donegal, and, in the midst of it, an old Presbyterian church, also bearing the name of the Irish county. Just how long ago this Donegal congregation was organized we do not know; but we do know that for 185 years there has been a place of worship at this spot, where once the exiled Scotch-Irish gathered, and where still their descendants bow in prayer.



DONEGAL CHURCH.

It was a beautiful day in August when we started on a pilgrimage to Donegal Church. Driving out from Maytown—which itself boasts a Lutheran church, built in 1804, and a congregation considerably older—we rode along the pleasant fields of a farming country, surpassed, perhaps, nowhere for beauty, until we came to a place where the road was over-

arched with fine trees, forming a delightful approach to the Cameron farm and to the church just beyond. "Old Simon Cameron," as he is familiarly called hereabouts, was born in Maytown, and this property adjoining the church was his, and is now the country residence of his son, the ex-Senator.

Passing by the wall of the burying ground, we came to the entrance, alighted, and tied the horse, and made our way up the grassy yard. The first object to catch the eye is the shaft erected by the "Witness Tree Chapter" of the Daughters of the American Revolution; but its list of names, heroic as their owners may have been, were strange to us, and we soon turned away to the church itself.

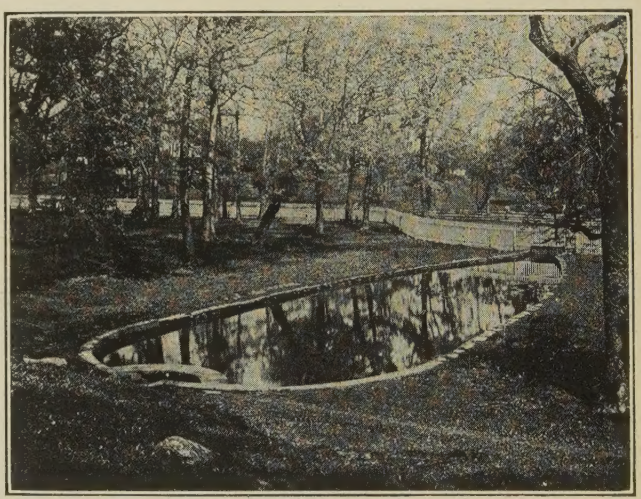
A building, surely of Puritan plainness, yet massive in its simplicity, looking as though time and change had no dominion over it—fit emblem of the faith that could outlive persecution.

Entering the vestibule, we heard voices, and within we found the pastor and the superintendent of the Sunday School, Dr. J. L. Ziegler, busy cataloguing the little library. Now, it had been said to us, "Dr. Ziegler knows more about the Donegal Church than any man living. He has written and published a history of it, and if you want information, you will find it there." So on this day, of all days, were we fortunate enough to find the historian himself and ask him all the questions we wished. How fortunate, I fully realized a few months later, when his obituary appeared in the papers.

The doctor proved to be a gentleman of the old school, and talked to us freely of his beloved church. That he was ever a man of power in its councils, his rugged, commanding features and incisive speech proclaimed. Boy and man, he had been more than sixty years connected with the church, taught one term in the old schoolhouse formerly situated on the grounds, and was for many years ruling elder. One can well believe the sincerity of the Latin motto on the title page of his book, which, being interpreted, reads: "For love, not lucre."

The church is almost as plain within as without. To the doctor, however, who remembered the old brick aisles and box pews, and the pulpit with its soundingboard, its simple chandeliers and green Venetian blinds seemed painfully modern. To us the church looked quaint and old fashioned as anything could be; but, in his book, he laments: "It is sad to see all these old memorials changed and passing away; the ruthless hand of modern improvement spares not the haunts and loved objects of our boyhood days. . . . . The mind is lost in wonder and amazement when contemplating the rapid advance in every department of thought and human history."

The marble tablet on the wall beside the pulpit was an object of special annoyance to him. "It is not correct," he declared, and proceeded to tell us how one Arthur Patterson, who is credited thereon with having founded the present church in 1722, did not arrive in this country until 1724, with other errata.



DONEGAL SPRING.

At the top of this tablet is carved an open book, bearing on its pages the words "Holy Bible," and just below them, "Jesus wept"—a text evidently chosen for its brevity rather than its appropriateness. This had already occurred to us, but, as visitors, we were prevented by politeness from remarking upon it. The pastor, however, said as we were looking at it: "I never could see why they put that text on it. It isn't in the least appropriate to a historical tablet."

The doctor's face lighted with grim humor, and he replied: "Hm-m! I guess He would have wept many a time over the doings here!"

Then he proceeded to unfold a tale of

church difficulties that proved the title of the Donegal congregation to a place among those

> "Errant saints, whom all men grant
> To be the true Church Militant."

Men of Covenanting blood, to whom the details of worship were matters of life and death, who knew no softness where principle was concerned, and who saw a principle involved in every least thing that related to the church. Men who would quarrel over their church, but also men who would die for it. As hard as steel were they, and as true.

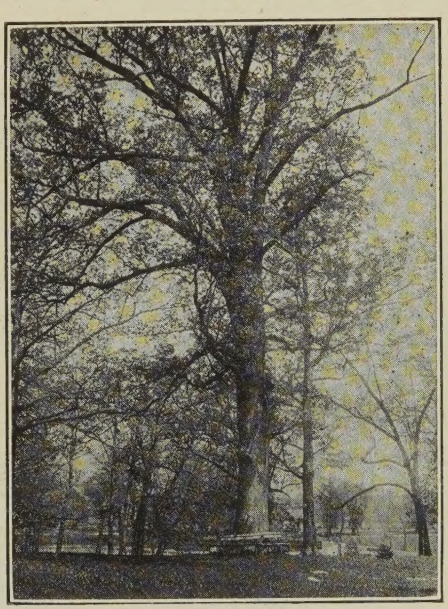
There was one story of a pastor who had preached almost a year as a supply, and the congregation found him, so they said, not orthodox in his teachings. The Presbytery, however, sent a committee to install him, in spite of protests. The people asked for a postponement; it was refused, and the installation proceeded. The usual questions were asked of the preacher; but, when the moderator put the questions to the congregation, there was no response. He asked whether they would not respond to these questions, and, as one man, they answered "No!" They refused to legalize the installation, and, after much argument, they got another pastor.

There were also troubles with their neighbors about the boundaries of the church property and the ownership of the little stream flowing from Donegal spring, called in old documents "Chickens Longus," which appears to be the spelling of that day for the stately name of Chicquesalunga. It is not hard to imagine that, in his younger days, the redoubtable doctor was fully a match for testy old General Cameron, when he had the general's dam removed and placed lengthwise in the middle of the creek, just to show him where the boundary line ran. They all shook hands on it in the end, and what was gained is not stated, "but 'twas a famous victory!"

In the vestibule he showed us an antiquated table and chair. "This," he said, "is the genuine old communion table. But don't believe anybody who says that chair was part of the pulpit furniture. I sat on it myself when I taught school in the log house that stood yonder!"

In truth, he was somewhat of an iconoclast, tearing down without pity the greatest of all the traditions of Donegal Church. We had almost to promise him never to relate it as authentic history; so I give it to you for what it is worth—as much, perhaps, as the classic cherry tree story, and far more thrilling.

It is told of the Rev. Colin McFarquhar, who was installed pastor at Donegal in 1777, and served there for thirty years. On the 16th day of June in that year, it is said that, during service, a messenger from Philadelphia arrived, summoning Col. Alexander Lowry to muster his battalion and march to the Delaware. Just outside the church stood, and still stands, a monster oak, known as the Witness Tree, as having been a meeting place for the patriots, and witnessed their oath of allegiance to the colonies. To this tree, it is said, the congregation adjourned in a body on that exciting Sabbath, taking with them the Rev. Colin, of whose patriotism there seems



THE WITNESS TREE.

to have been a doubt, and there forced him to hurrah for the cause of freedom.

Dr. Ziegler thought this would not have been a reverent way to treat the pastor after church, and that, if they had suspected him of disloyalty, they would not have kept him as pastor for thirty years afterward. Yet this last proves nothing, except that the Rev. Colin came nobly up to the test, and that they decided their suspicions were unjust. Moreover, in the intense enthusiasm of those stirring times, patriotism and religion were so mingled that there would be no more irreverence in such an act than in the deed, better known to us, of him who, after preaching, threw aside his robe and stood before his people in uniform. Reverence is beautiful, but so is the zeal that can

forget all outward form and show at the call of a great crisis.

After seeing the church and thanking the courteous doctor, we asked whether, as we had been told, his book was to be obtained at the sexton's house, near by. He gave an odd sort of grunt, turned abruptly, and hurried out. While we were still wondering if we had said anything out of the way, he came back with a copy of the book, handsomely bound and illustrated, which he pressed upon us. This by no means happens to everybody, so we must attribute this crowning kindness to his desire that the readers of *Lutheran Young People* should be properly informed concerning the town and church of Donegal.

When we had descended the hill back of the church for a drink at the crystal Donegal spring, we came back to the graveyard, and spent some time inspecting the monuments. Many of them are the old fashioned horizontal tablets, raised from the ground by pillars to the height of two or three feet. The oldest stone bears the date 1732. Next in age is the grave of Rev. James Anderson, first pastor of "Dunnigall," as the inscription has it, dated 1740, and that of "his wife, Suit Anderson, who departed this life ye 24th of December, 1736." (The use of "ye" and "yis" is said to be peculiar in this section to English and Scotch-Irish tombstones.)

Many are the quaint epitaphs to be found here, and great are the liberties of spelling and punctuation. Perhaps the most ambitious are those of the Miller family, which read severally as follows:

"Ere time began from chaos hurled
Rose the bright spheres that bound the world
Nor wreck nor vestige shall be found
On that great day when trumpet's sound."

"Away the heavens fled
No trace thereof was found
The sea gave up its dead
And eke the earth around."

"When livid deaths descend
And skies in smoke decay
I rise at His command
Though mountains melt away."

"Roll on thou sun
thou too must fall
by fate's decrees
And in eternal chaos
wrap thy blaze."

But the finest literary effort of all is surely this:

"In memory of
WILLIAM McDOWELL
Late of Conecocheaugue
who was a tender parent, careful instructor and an example of piety to a numerous progeny, when the Settlement was obliged to fly by the barbarous Indian war. He deceased in these parts, so was interred here September 12th, 1759
aged 77 years."

Most of the stones are quite generous with their information, and the lives of these ancient settlers become very real to us—not only the heroes, whose names are recorded on the monument erected by the Daughters of the

(*Continued on page 30.*)

DONEGAL CEMETERY—THE PATTERSON GRAVES.

The Luther League of Iowa

Fifth Annual Convention at Marshalltown, Ia., July 14-16

BY MISS M. EDA GEORGE.

WITH about twenty-five delegates and as many visitors from various parts of the State in attendance, the Fifth Annual Convention of the Luther League of Iowa opened at the Elim-Norwegian Lutheran Church Tuesday evening, July 14, 1908. The church was tastily decorated with drapings of red, white, blue, black and gold, the colors of the League, and towering above all was the Luther League emblem, with its usual stately appearance.

The address of welcome was delivered by Rev. Olaus Qualen, pastor loci, and was responded to very fittingly by Rev. H. F. Martin, of Muscatine, president of the Luther League of Iowa. The music for the evening was pleasingly furnished by the Elim Choir, with Mrs. Rev. Qualen as director, and the annual sermon to the convention was ably delivered by Rev. P. C. Danielson, of Port Dodge. He said, in part:

"This Gospel has been given into your hands, dear Luther Leaguers. It then remains for you to make use of the Gospel power and Gospel blessings. I would, therefore, kindly invite you, first of all, to make use of the Gospel by hearing it preached in God's House on the Lord's Day, and by the servant of God. But the child of God will desire more of the power which the Gospel gives. He will use it by studying it in private. This has been the secret of the great power of such men as Prof. Johan Albrecht Bengal, a teacher in Denkendorf, Germany. Of him it was said: 'He united a profound reverence for the Bible with an acuteness which let nothing escape him.'

"You may not be able to do the work of a Paul, but every Christian can by the grace of God do something to make things better and brighter here below.

"If you are not permitted to let your light shine at home, do as Paul did. He turned to the Greeks. He went to Rome. You might begin to day by asking: 'Lord, what do you want me to do? Where do you want me to go?' The Lord will answer you through His Gospel. May you then through its power and grace answer, with the prophet: 'Lord, here am I, send me.' Amen."

DELEGATES TO THE FIFTH IOWA STATE LUTHER LEAGUE CONVENTION.

At the conclusion of the sermon, the president appointed reporters for the various church papers, and the service closed with the usual benediction.

Second Session

On Wednesday, at 9:30 a. m., the convention convened with prayer service, which was followed by Scripture exposition by Rev. H. J. Holman, of Slater.

Text: Hebrews 11:24-26. Theme: "The Wise Decision of Moses and Its Motive."

He spoke of the training and character of Moses; his religious training. He said, this

he received from his believing mother, while he sat upon her knee. Without this education he would have been completely unqualified to cope with the strong temptation he would encounter. He was a man of strong character. A strong character is very essential for a man of a great mission. He was influenced neither by the allurements nor by the threats of the world. He allowed himself to be seduced neither by the fear or favor of man. He remained steadfast in his vocation, having God always before his eyes and heart.

The discussion upon this outburst of Scriptural Manna was led by Rev. Kuhns, who, together with several other pastors and delegates, made a thorough examination of the subject.

After singing a hymn, the president appointed committees on Credentials, Resolutions, etc., which was followed by greetings from Rev. Holmes Dysinger, of Atchinson, Kan., and the convention adjourned to meet at 2 p. m.

Third Session

The afternoon session was opened with devotional service. Rev. H. F. Martin then, in a most pleasing manner, conducted a Question Box, and, as usual, entered into his duty with the enthusiasm that is common only with the president. A great many valuable points were brought out during these few moments and every one carried with him new ideas to divulge to his local League. A few of the questions propounded were: What shall we do to interest our members to attend? How should a Bible study be conducted? Why and how use the Luther League Topics? Is it well to have promiscuous readings on the Luther League program? What part should the pastor take in the Luther League meetings? These, with other interrogatories, enlightened all on many very important subjects. This session was concluded with the rendition of a solo entitled, "One Sweetly Solemn Thought," by Mr. E. G. Fardal.

Fourth Session

At 7 p. m. the delegates assembled at Elim Lutheran Church for the purpose of having their pictures taken, which will be treasured by all as a pleasant souvenir of the occasion.

At 8 p. m. the meeting was held in the Swedish Lutheran Church and was opened with an anthem by the Elim Choir, after which Miss Linda Orton Skromme delighted the congregation with a reading, and Miss Mattie Nelson sang "Rock of Ages" in her customary captivating manner.

Rev. Holmes Dysinger, D. D., then addressed the meeting, of which the following is a part:

THE STUDY OF THE BIBLE: THE WHY AND THE HOW.

"It ought to be studied by Luther Leaguers because of (1) the supreme interest that attaches to the Book, even critics and iconoclasts cannot let it alone; (2) the fact that a vast majority of Christians have a very superficial knowledge of the Scriptures and the downright ignorance of the facts and relation of the facts contained in the Bible is truly amazing. Witness the ignorance presupposed in the widely advertised breakfast food called 'Elijah's Manna'; (3) the solution it affords for the problem of human life; (4) the fact that it furnishes man with his highest ideals, both in the sphere of conduct and character, and (5) the fact that it will make them more intelligent and useful Christians and members of the Church.

"'The How' requires (1) that we read the Bible *extensively;* that is, consecutively and repeatedly, in order to learn its contents and hold them in memory; (2) that we read it *attentively,* that we may grasp the thought and know what the Book actually says; (3) that we study it *comprehensively;* that is, by books rather than by verses, or even paragraphs and chapters, that we may know the plan, purpose, scope, also age, characteristic and exact teaching of each book of the Bible; (4) that we study it *intensively,* with the design of having the exact meaning of each word, assertion, paragraph and book; (5) study it *comparatively* and *historically,* that we may master the facts in their relations and historical setting, and (6), finally, so *read* and *study* the Bible that we may receive its message of forgiveness and peace—in short, that we may find Christ. 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.' (John 5:39.)"

Mr. E. G. Fardal and Miss Mattie Nelson charmed the assemblage with a duet, after which an offering was taken for the purpose of defraying expenses of the State League. The congregation, after the singing of a hymn, was dismissed with the benediction. It was at this time that all were permitted to become better acquainted, for surely a better

time could not be had than while sitting at a table upon which is found good things to eat.

Fifth Session

On Thursday morning, July 16, the devotional service was ably conducted by Rev. Shefveland, of Huxley, which was followed by the various Leagues connected with the State League, submitting their reports to the secretary.

The corresponding secretary, Mr. O. J. Viland, of Slater, made his report, in which he stated that there were thirty-five Leagues associated with the State League, with a membership of 1,451. The local offering for the past year was $974.75, and the benevolent offering amounted to $221.30.

The treasurer, Miss Clara Vollmer, of Burlington, reported $114.74 received and $67.47 expended, leaving a balance on hand of $47.25.

The report of the Nominating Committee was submitted, and after some deliberation the report was accepted and the following officers for the ensuing year were duly elected: For president, Rev. H. F. Martin, of Muscatine; recording secretary, Miss Inez Hauge, Badger; corresponding secretary, Mr. O. J. Viland, of Slater, and for treasurer, O. E. Schlambusch, of Eagle Grove. The Press Committee's report was very encouraging, notices having been inserted in many local papers concerning the progress of the League and the date of the State convention. Rev. Olaus Qualen, of Marshalltown, and Rev. P. C. Danielson, of Fort Dodge, were then duly elected as delegates to attend the National Luther League Convention, to be held in Chicago next month, to take the place of delegates elected last year, but who will not be able to attend.

The minutes of the convention held at Thor, Ia., last year were then read by the secretary and approved, and ordered of record, after which the president appointed the three committees—Executive, Extension and Press.

Miss Mary Fieseler, of Iowa City, read a paper on the Luther League motto, "Of the Church, By the Church, For the Church." She discussed this subject in a very efficient manner, noting many very valuable suggestions.

The congregation after singing a hymn was again dismissed with the benediction.

Sixth Session

Thursday afternoon the session was opened with a solo entitled "He Shall Feed His Flock," rendered by Miss Mattie Nelson, and the principal address was delivered by Rev. Luther M. Kuhns, of Omaha, General Secretary of the Luther League of America.

Miss Skromme again delighted the congregation with another of her excellent readings, after which it was decided to hold the convention at Rowland, Ia., next year.

At the close of this session a chartered car was waiting to take the delegates and visitors to the Soldiers' Home, and through the kindness of the commandant we were shown all of the buildings that were open to visitors in a very short time. Lack of space will not permit a lengthy description of this Home, but it is surely worth the time spent, for any one to see the magnificent way in which everything is kept.

Seventh Session

The last meeting was held in the Swedish Lutheran Church on Thursday evening, July 16, and was begun with a hymn by the congregation. A solo by Mr. E. G. Fardal was well rendered, as was the duet by Mr. Fardal and Miss Mattie Nelson, entitled "In Heavenly Love Abiding."

The address of the evening was delivered by Rev. J. Telleen, D. D., of Red Wing, Minn., and was one of his soul inspiring, intellectual and ever interesting sermons, which in part was as follows:

WHAT THE LUTHER LEAGUE MOVEMENT STANDS FOR IN OUR DAY.

"I. *It stands for the preservation of the Interior Life.*

"This life was quickened in Holy Baptism. This life is to be nurtured and maintained by the means of grace, the Word of God and the Holy Sacraments. Our life being nourished we become strong in the Lord, to *dare*, to *do*, to *die* for the faith.

"II. *It stands for the manifestation of the Exterior Life.*

"'I believe, therefore do I speak.' That which is interior will manifest itself in the exterior.

"The Luther League movement stands for the best *Young America* which honors the home, respects the parents, is loyal to the church, patriotic to the State, sympathizes with and loves the wide world.

"Dost thou know thyself, thou fairest among Young People? Thou art fairest because thou art an answer to prayer, because of thy dedication to God in Holy Baptism, because of thy early training in the Church being taught in the sure Word of God, having renewed

the baptismal covenant in confirmation. We dare not esteem ourselves cheaply. This would dishonor our Maker, our Saviour, our Guiding Spirit, our Church and ourselves, which would be wrong.

"Our Luther Leaguers are called upon as children of the Church to carry on the innermost mission in the heart, the true mission in our communities, the Home mission among our own scattered people in this land, where are one million Danes, one and a half million Norwegians, two millions of Swedes, and Jewish missions among the ten millions of Jews, and foreign mission work among the one hundred millions on the islands of the seas, the two hundred millions in Darkest Africa, the three hundred millions in India, the four hundred millions in China. And this work pays, all along the line. In heathen lands are won for Christ's Kingdom an average of *two thousand persons* each and every day. Does not this pay well? What pays better? And one soul is worth more than the whole world. Jesus says so. He knows. Thus will our Luther League be *of, by* and *for* the church, and *for the wide world*.

After the sermon resolutions were read, and at the conclusion of the devotional services the president, Rev. H. F. Martin, declared the Fifth Annual Convention of the Luther League of Iowa duly adjourned, to meet next year at Rowland, Ia.

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Luther League of Oregon-Washington

Second Bi-State Convention at Portland, Ore., June 29-30

BY CELESTE I. ALBIN.

WOULD our co-workers of other States enjoy a few echoes of our Bi-State Convention? Although our organization is small, it possesses the same spirit of determination that permeates this entire Western country. We have leagued ourselves together "to battle for the right," and by earnest endeavor on the part of each League and Leaguer, and with God's help, we are determined to make our Luther League one of the strongest Christian organizations in the Pacific Northwest.

The Bi-State Luther League of Oregon-Washington was organized July 31, 1905, and held its first convention in Holy Trinity Church, Seattle, Wash., June 10, 11, 1907.

The second convention was held in the beautiful new church of St. James, Portland, Ore., June 29-30. The convention opened on Monday evening. In the absence of the speaker of the evening, Dr. E. G. Lund, of Seattle, Rev. J. A. Leas, pastor of St. James, gave a short address. Splendid music was furnished by the choir under the direction of Dr. J. B. Keefer. After the program a reception was tendered the visiting members and delegates.

Morning Session

The first session was held on Tuesday forenoon in the League room. It opened with devotional services by Rev. M. E. Boulton. In the absence of the president, J. C. Walling, of Seattle, Vice President W. S. T. Derr presided. Organization followed, then reports of officers and committees. The following officers were elected for the ensuing year: Pres., Rev. M. E. Boulton, The Dalles; Rec. Sec., Miss Celeste Albin, Portland; Corres. Sec., Miss Clara E. Goke, Seattle; Treas., Miss Esther Nyland, Astoria. Dr. E. G. Lund, Seattle; Miss Mabel Stambaugh, Tacoma; Miss Laura Anderson, Astoria, were appointed Extension Committee.

Afternoon Session

This session was opened with devotional services at 2:30.

A paper on "What Is Necessary That the Church May Be Faithfully Attended by the Young People?" was read by Rev. Boulton. A short summary is given in a few of the following thoughts: (1) "Faithful, sincere preaching and oversight of the pastor. (2) Co-operation of members of congregation in enlisting and holding the young people's interest. (3) The co-operation of parents with pastor, that they feel the responsibility resting upon them to keep the children and young people in the Church. (4) That the young people themselves realize the necessity of continuing the covenant relationship between themselves and their God."

A very enthusiastic paper on "Necessities and Possibilities of State Work" was read by W. S. T. Derr, president of Columbia Central League. "Give us faithful encouragement and it will yet be demonstrated that these two great States will be full of enthusiastic cen-

trals and county unions gathering together annually in a convention of which this is but the forerunner. My dear fellow Leaguers, I am convinced that to make the imperative necessity of State work develop sufficiently that it will in some measure see its manifold possibilities, we must begin with the utmost care and caution, make what organizations we have better, stronger, equip them for the greater work that is before us. We are anxious to push out into the great field of opportunity all about us, but go steadily, firmly, making no cause for abandonment." An interesting discussion followed.

A paper on "Devotional Work" was read by Miss Nyland, Astoria. Among other things she said:

"Devotional work should be the expression of our devotion, and should call forth, especially, the ardor of our devotion. So, in our Luther League meetings, we need more glowing expression of soul. How shall we get it? Here is where we come down to practical things, because the Luther League is but one of the everyday or practical utterances of devotion."

At this session Rev. Theo. Schoenberg was appointed a delegate to the National League Convention at Chicago.

Rev. C. F. W. Stoever, Tacoma, and Dr. E. G. Lund were appointed a committee to arrange for a reunion of Luther Leaguers, to be held in Seattle some time during the Alaskan-Yukon Exposition. This reunion is to be under the auspices of the Bi-State League.

Evening Session

At the last session the following program was given: Opening service, Rev. Boulton; anthem by the choir, "Great Is the Lord"; address, "League Fundamentals," Rev. F. W. Bussard, Salt Lake City; solo, "Jesus, Lover of My Soul," Miss Edith Abst; address, "One Faith; Many Tongues," Rev. Rydquist, Astoria; anthem, "By the River of Babylon"; address, Dr. Lund; closing remarks, president-elect.

Resolutions of thanks were adopted for the generous hospitality of St. James' pastor and people.

After singing the Luther League Rally Hymn, the second annual convention of the

ST. JAMES CHURCH, PORTLAND, ORE.
Where convention was held.

Bi-State Luther League of Oregon-Washington closed with prayer and benediction.

Great enthusiasm was shown throughout the entire convention. We hope and feel that the papers presented and discussions which followed proved very beneficial to all present. We also hope that the enthusiasm manifested at this convention may live on, and that the League work may be encouraged and extended. May our next convention call be met with a hearty response from all the Lutheran churches of these two great States.

Our Luther League Topics

BY REV. GEORGE H. SCHNUR, A. M., TOPICS SECRETARY OF THE LUTHER LEAGUE OF AMERICA.

OUR last national convention at Canton, Ohio, adopted a two years' scheme of Topic themes, the doctrinal subjects of which were based on the Augsburg Confession. We enter upon the second year of this scheme with Advent, 1908. To keep in mind the general lines of thought followed in the past, we give below the

Years' Themes

1895. "The Messianic King."

1896. "The Covenant People."

1897. "The Gospel in Old and New Testaments."

1898. "A Year of Bible Doctrines."

1899 and 1901. "Life and Teachings of Our Saviour."

1900. "A Year of Bible Biography."

1902. "The Church: Doctrines, History, Missions."

1903 to 1907. "The Five Parts of the Catechism."

1908 and 1909. "The Augsburg Confession."

The coming year will therefore complete fifteen years, covering a large variety of subjects. Following the custom of recent years as well as the decisions of recent national conventions, we have historical, missionary and practical subjects woven into the series to give variety. The devotional series from Gerhard's "Meditations" for Lent has been helpful to and appreciated by many. They will be continued. As before, we have practical subjects for the vacation months of July and August.

We take this opportunity to thank all the writers who have given their time and talents as a labor of love. Luther Leaguers of many synods and nationalities appreciate their work. The Rev. John M. Bramkamp, pastor of Calvary Evangelical Lutheran Church, of Irving Park, Chicago, will prepare the Daily Bible Readings, and the Rev. C. Armand Miller, D. D., of Charleston, S. C., will continue to give us his excellent reviews of Biblical, Doctrinal, Devotional and Practical Topics.

Let us all bear in mind that, no matter what the name and type of our local society may be, the "Luther League Idea" of our international organization finds its expression in the literature presented by the Luther League of America, and especially in the "Luther League Topics." The regular weekly devotional meeting with its study of these "Topics" is the key to the situation. Here is the center of the influence and power of the Luther League movement. Together let us labor for their improvement and be satisfied with the very highest standard of excellence only.

The Topics for 1909

ADVENT, 1908.

November 29. December 6, 13, 20, 27.

I. Biblical.—THE ARMOR OF LIGHT. Romans 13:11-14.
II. Doctrinal.—Augs. Conf. Art. XI. CONFESSION. Matt. 16:19; John 20:21-23.
III. Practical.—ABSTINENCE FOR THE SAKE OF OTHERS. I Cor. 8:8-13.
Christmas Week. Biblical.—IMMANUEL. Matt. 1:20-23.
After Christmas. Historical—MUHLENBERG TO THE PRESENT. 1700 to 1900 A. D. Rev. 3:7-13.

EPIPHANY, 1909.

January 3, 10, 17, 24, 31. February 7, 14, 21.

New Year. Doctrinal.—Augs. Conf. Art. XII. REPENTANCE. Luke 15:11-24; II Cor. 7:9-10.
I. Missionary.—MISSION SCHOOLS IN RAJAHMUNDRY. Matt. 28:19-20 (R. V.).
II. Practical.—METHODS OF BIBLE STUDY. Neh. 8:1-8; Acts 17:11-12.
III. Historical.—MELANCHTHON, THE TEACHER. Acts 19:9-20.
IV. Missionary.—MISSION SCHOOLS IN GUNTUR. Rom. 10:11-15.
Septuagesima. Practical.—HOW TO PREPARE THE TOPIC. I Cor. 14:1-17.
Sexagesima. Missionary.—CHURCH EXTENSION. Isa. 54:2-3; II Cor. 8:1-5.
Quinquagesima. Practical.—HOW TO PRESENT THE TOPIC. I Cor. 2:1-13.

LENT.

February 28. March 7, 14, 21, 28. April 4.

I. Devotional.—OUR RECONCILIATION WITH GOD (Gerhard X). II Cor. 5:17-21.
II. Devotional.—PURITY OF HEART (Gerhard XXXIII, XXXVII). Psalm 24:3-5; Matt. 5-8: I Cor. 6:19-20.
III. Devotional.—TRUE PEACE OF SOUL (Gerhard XXXII). John 14:23-27; Phil. 4:6-9.
IV. Devotional.—SATISFACTION FOR OUR SINS (Gerhard XI). Col. 1:14-22.
V. Devotional.—THE FRUIT OF OUR LORD'S PASSION (Gerhard VII). Isaiah 53.
Holy Week. Biblical.—THE WEEPING KING. Luke 19:41-44.

EASTERTIDE.

April 11, 18, 25. May 2, 9, 16, 23.

Easter. Biblical.—THE LIGHT OF HOPE. I Peter 1:3-9.
I. Doctrinal.—Augs. Conf. Art. XIII. THE USE OF THE SACRAMENTS. Gal. 3:26-27; I Cor. 11:27-30.
II. Historical.—THE REFORMATION IN ENGLAND. II Kings 18:1-8.
III. Doctrinal.—Augs. Conf. Art. XIV. THE CALL TO THE MINISTRY. I Cor. 12:28-31; II Tim. 2:2; Titus 1:5.
IV. Missionary.—MISSIONS IN MADAGASCAR. Acts 16:9-13.
V. Doctrinal.—Augs. Conf. Art. XV. CHURCH RITES. Rom. 14:1-12.
Exaudi. Historical.—JOHN KNOX. Acts 24:22-25.

PENTECOST AND TRINITY.
THIRD QUARTER.

May 30. June 6, 13, 20, 27. July 4, 11, 18, 25. August 1, 8, 15, 22.

Whitsun Day. Biblical.—A STILL SMALL VOICE. I Kings 19:5-13; Zech. 4:6.
Trinity. Doctrinal.—Augs. Conf. Art. XVI. THE CHRISTIAN AND CIVIL AFFAIRS. Rom. 13:1-7.
I. Missionary.—YOUNG WOMEN FOR DEACONESSES. Matt. 9:36-38; Rom. 16:1-2.
II. Doctrinal.—Augs. Conf. Art. XVII. CHRIST'S RETURN TO JUDGMENT. Matt. 25:31-46.
III. Historical.—LUTHER AT COBURG. Exodus 17:8-16.
IV. ("The Fourth") CIVIC RIGHTEOUSNESS. Psalm 33:12; Rom. 13:1-7.
V. Practical—HELPING ONE ANOTHER. Gal. 6:1-10.
VI. Practical.—HABITS OF PRAYER. Dan. 6:4-14.
VII. Practical.—REGULAR CHURCH ATTENDANCE. Heb. 10:21-25.
VIII. Practical.—THE BEATITUDES. Matt. 5:1-12.
IX. Practical.—THE CONTINUITY OF GOOD INFLUENCES. Exodus 20:5-6; I Thess. 1:6-7.
X. Practical.—FORGIVING ONE ANOTHER. Matthew 18:21-35.
XI. Practical.—HUMAN ASPIRATION AFTER GOD. Psalm 42.

FOURTH QUARTER.

August 29. September 5, 12, 19, 26. October 3, 10, 17, 24, 31. November 7, 14, 21.

XII. Practical.—READY FOR WORK. Matt. 5:13-16; Titus 2:14.
XIII. Doctrinal.—Augs. Conf. Art. XVIII. FREE WILL. I Cor. 2:9-16.
XIV. Practical.—SEEKING DIVINE GUIDANCE. Isa. 37:14-20.
XV. Doctrinal. Augs. Conf. Art. XIX. THE CAUSE OF SIN. James 1:12-18.
XVI. Historical.—BERNARD OF CLAIRVAUX. II Sam. 12:1-9.
XVII. Doctrinal.—Augs. Conf. Art. XX. GOOD WORKS, THE FRUIT OF FAITH. James 2:14-26.

(Continued on page 20.)

Luther League of Indiana

Eleventh Convention at Fair Haven, July 21-22

BY ELMER D. S. BOYER.

THE Eleventh Annual Convention of the Indiana State Luther League was held at Fair Haven Church, Rev. W. J. Seiberling, pastor, on July 21-22.

The Convention was opened at 2 p. m. by the chairman of the Executive Committee, the Rev. M. L. Stirewalt, president of the Colburn Academy, with the singing of the Luther League Rally Hymn. The Convention sermon was preached by the Rev. E. G. Howard, president of the Olive Branch Synod, Richmond, Ind., who ably dwelt on the Convention motto: "Soul Winning, Soul Strengthening." The address of welcome was given by the pastor of the church, Rev. Seiberling, and the representatives of the different local Leagues responded.

The treasurer reported a good balance on hand, and for the first time reported that our dues to the national organization were paid. On Tuesday evening the service was in charge of Rev. E. P. Conrad, of Colburn. On Wednesday morning was held a very helpful round table talk, in which many of the delegates participated. They were supposed to tell their troubles to the secretary, and he would try and help them out. The talk by Rev. C. E. Warstler on the subject "Alone with God" was very much appreciated. The topic for discussion at the morning session was "Soul Winning." The first paper was presented by Mr. Ira Ladd, of Alexandria, Ind., on the subject, "Finding." The paper prepared by Mr. Oliver Fetta, Indianapolis, in his absence was read by Miss Nackenhorst.

The topic for the afternoon session was "Soul Strengthening," and the subject of the first paper was "The Food." In the absence of the one who was to present this paper, Prof. G. M. Moser, of the Chair of Mathematics in Colburn Academy, very ably opened the discussion, which was taken up by H. Peters, D. D., and Rev. Howard. The second paper was read by Lizzie Duhme, Batesville, Ind. Among other things she said: What is more admirable than a strong, perfect body? The brute is noted for its strength, but man is superior to the brute because man has a soul to feel, a mind to think and a will to execute the loftiest plans God makes known to rational beings. Hence man can use a strong body to accomplish the loftiest purposes that can bless the world wherein God has placed him. Like the Olympic combatant, the Christian must equip himself for the race of life. But for a man to be himself he must develop strength—strength of body, of soul, of intellect.

Two elements are necessary to create and to sustain strength: Food and exercise. Careful diet and physical exercise will help us to secure and maintain supremacy of the moral and spiritual over the physical and sensual.

Let us notice for a moment how we can

FAIR HAVEN CHURCH, NEAR MULBERRY, IND.,
Where convention was held.

strengthen the soul through the exercise furnished by the Luther League. First, in a spiritual way, the study of God's Word, the discussion of the Topics. The continuous reading and study and explanation of God's Word has led many a young man and woman to a better life and has assisted them in overcoming the evil habits that so easily beset them.

The true Leaguer needs to be a doer of the Word, not only a hearer. His motto should be: "I can do all things through Christ!" In

order that the League may reach the highest order of efficiency every member must be made to realize its importance, the need of its existence and the greatness of its work. Every member should feel that he is a necessary part, has a real duty to perform, and then be ready and willing to do it well.

A competent engineer is necessary to get the best service out of a locomotive. Likewise, the Luther League needs an efficient set of officers. They should have some knowledge of and experience in the work of the League. They should be carefully selected.

The most important thing to make an interesting meeting is a good program.

If we would be successful we must:

1. Have a mind open to God's leading.
2. A desire to do what God would have us do.
3. Prompt obedience.
4. A steady reliance on God's promises.

Now applying this to our own church or League we will notice that one member has talent for song and music; another of special social influence; another is adapted to be a teacher in the Sunday school; another to conduct a devotional meeting; another to stand at the church door to smile and shake hands; another to be a minister, etc. Give the world the best you have and the best will come back to you.

The men and women that count are those who stick to their work, those who have iron in their blood. They have the gift of tenacity and hold on to their purposes like grim death. As was said before, Paul, a man with iron in his blood, was ever urging his converts to stand fast.

I believe the Luther League is an agency of great good. It seeks to strengthen each individual congregation by giving to it a band of faithful, energetic, earnest and zealous Christian workers, who shall be able to perform every duty incumbent upon our Church membership and this work we will do for our Church and for our God. Its work has not been completed, it has but just begun. The Luther League means to impress and cultivate a spirit of usefulness and loyalty to the Church. But it needs the sympathy and cooperation of the congregation. A successful church is one wherein pastor and people are kept warm-hearted, young and hopeful by cultivating an atmosphere of fellowship and sympathy with the rising generation. How can the young people succeed if they cannot enjoy the respectful and sympathetic recognition of the older people?

Dear Luther Leaguers, you may ask, How can we do all this? My answer is, Do not say when there is work to do, "I have not time." Create time. This can most assuredly be carried out, "Where there is a will there is a way" and with God's help you will succeed. *Go to work.* That's all, just go to work, and joy and health will be yours.

"Then onward be the war-cry,
And onward still so long
As we have self to conquer,
Souls to cheer in song.
Let sound the martial music,
Ring out the bugle call,
To rally for the conflict
Our people one and all."

On Wednesday evening Rev. L. W. Steckel introduced our General Secretary, Rev. Luther

REV. W. J. SEIBERLING,
President of the Indiana League.

Kuhns, of Omaha, Neb., who made the address of the evening.

Two District Leagues have been organized during the past year and were admitted to our State organization—the Northern Indiana District League and the Middle Indiana District League.

The Statistical Secretary, Miss Emily Peterson, of Porter, Ind., read a very carefully prepared report of the membership of the different societies of the State League, showing a total membership of 936, local gain of thirty-seven members since our last convention.

(*Continued on page* 34.)

The Point of Paradise

(Continued from June number.)

CHAPTER V.

IN WHICH THERE IS A TASTE OF THE OCEAN, AND A GLIMPSE OF LIFE ASHORE.

Such hurrying and scurrying as took place on the ensuing days and for weeks thereafter in the sleepy old seaport town of Göteborg have been but rarely seen there. A merchant of that city had offered a ship for the use of the expedition, and therefore Minuit and his assistants hurried thither to use the vessel. She was called the "Key of Calmar," and proved to be admirably adapted for the purpose. Without much difficulty they found another serviceable vessel in the neighborhood, "The Bird Griffin," which they were able to buy for a reasonable sum.

Then began the buying of supplies: sea biscuit, dried fruits, salt meats, horses, cattle, swine, poultry, guns, hardware, and whatever might be of use to the dwellers on a new and uncivilized continent. Weeks were consumed in converting the ships into a sort of Noah's arks to contain their miscellaneous freight, a process which nearly came to a disastrous end on account of an event which happened on the 16th of July. The ships had been careened to enable the workmen to inspect the keels, and the contractor had forgotten to close the portholes. Vingord, whose experience in seamanship proved to be of the greatest value throughout the expedition, suspecting that such a mistake might have been made, personally made an inspection of the ships while they were anchored in their inclined position. His visit proved to be in the nick of time. The water was running through the ports in a mere trickle, but there were already tons of it in the hold, and every moment was lowering them a trifle so as to admit more. The matter was soon remedied, but all realized the peril which had been averted so narrowly.

Finally all the preparations had been completed without mishap, and the time for embarking arrived. The colony was very popular with all classes, and consequently the number of those making application for passage was quite large. It was a cheering sight to see the sturdy men and women from farm, hamlet and city who bestowed themselves and their belongings into the narrow quarters allotted to them. Vingord and his bride were not the only newly married people who intended to make this their wedding trip. A glamour of romance was thus mingled with the otherwise sober atmosphere of the voyage.

The 19th of August dawned fair and fresh. The last farewells were said amid many a tear and lingering embrace, the anchors were hoisted, and the two ships slowly sailed out of the harbor. With moist eyes the pilgrims watched their native shores disappear and the unfamiliar islands and shores of other countries slipping by. But they gradually began to enjoy the novelty of the scenes through which they were passing, and eagerly pointed out the different places of interest to each other. Six days after leaving Göteborg they made their last stop in Europe, putting in at Plymouth for an additional supply of water and provisions.

It was fortunate that they could not foresee the privations and sufferings which lay before them during that six months' voyage which was now about to begin. Could they have done so, most of them would doubtless have turned back and thus endangered the success of the enterprise. As it was their hearts beat with hope as the ships began to plough out into the gray Atlantic.

They ran into fogs, narrowly missed icebergs, drifted for days with the treacherous currents, provisions ran short, cattle died, seasickness was prevalent, and finally worse diseases broke out, caused by eating moldy food and drinking putrid water. Winter came on, and the sufferings from cold and exposure were added to their trials. It was then that the genius of Minuit shone. His indomitable courage cheered them on; his resources saved them in every danger.

Time wore on till February, and still nothing was to be seen except the barren waste of ocean. Great was the joy, therefore, when one Sunday morning the pilot of the "Key of Calmar" gave the welcome cry: "Land ahead!" Every well person was soon on deck. Eagerly they watched the cloudlike bank in the west rising out of the ocean. For hours at a time they feasted their eyes on the inviting pros-

pect. As they drew near they saw only a commonplace stretch of low land, lying white and bleak in its robe of snow; but to them it meant safety and food and liberty, and so they readily fell in with LaMar's suggestion, and named the land: "The Point of Paradise."

What took place after the land was sighted can best be gleaned from a letter which Vingord's bride wrote to her foster parents.

Fort Christina,
New Sweden, February 20, 1638.

Dear Little Mother—In my last letter I told you of our arrival at the Point of Paradise, and now that you may know how we have fared since, I will try to tell you of my impressions of the new world. Some of the men landed at the Point of Paradise and bought fresh meat and a kind of bread from the red-skinned men, who are called Indians. Then we sailed up the bay, which is so wide at its mouth that when we sailed along one shore we could not see the other. Then we slowly picked our way up the channel, stopping here and there to examine the shores. At last we came to a final stop at a place which Mr. Minuit said was best suited for a settlement. The country here is well wooded and elevated. A small stream, which has been named the Christiana, flows into the bay and forms our harbor. We spent several days more on board the ship, until the land had been bought from the Indians and a log fort erected. We have since been living within its shelter, but we are cramped for room, and I am anxiously looking forward to the spring when our house can be built without, on the little plot of ground which Mr. Vingord has chosen. He is busy every day preparing the logs, as are also the other men. It is whispered that Mr. LaMar has fallen in love with the Minister's daughter, whom he first saw on our wedding day.

The name which we have chosen for our city, that is to be, is Christinaham. The Indians have thus far proved very friendly, and they keep us well supplied with all kinds of meat and game. The country is full of strange birds and animals good for food, and the best of fish abound in the river. So you see that we are in no danger of starving. Mr. Vingord thinks we shall make our fortunes in the fur trade. He is sending an immense number of pelts to Sweden with the ship that is to take this letter. * * *

Yours affectionate daughter,
Selma Vingord.

From another letter, dated four months later, we glean the following:

"* * * We have just celebrated a wedding, the first in New Sweden. Mr. LaMar was today married to the Pastor's daughter, in the presence of the whole colony. We plucked loads of wild flowers and decorated the church in their honor. Our church is a curious looking building. Mr. Minuit advised the men to build it so that it might be used as a fort in case of necessity. Therefore, the second story extends out beyond the rest, and has loop-holes for guns. However, there does not seem to be any danger that they will ever be used, at least not against the Indians. I half suspect that Mr. Minuit fears the Dutch more than the Indians, and does not expect to be found unprepared in case they lay claim to the country.

"We are beginning to appreciate the beauty of the country more than ever. Everything is robed in living green, and the wild flowers are simply grand. All day the river is covered with flocks of white cranes, wild ducks and other water birds. Our cattle are doing well and also the fruit trees which we brought with us. Our gardens are flourishing, and the air is full of the fragrance of growing things.

"Mr. LaMar and Mr. Minuit, together with the Pastor, often spend the evenings at our new house, where they consult together, and plan great things for our colony.

"You must hasten to come hither also, for your absence is the only cause for regret that I have. Do come with the next ship that comes over. * * *"

And now, though there remains much to tell, we must leave our friends rejoicing in the blessings of their adopted country.

(*Finis.*)

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Our Luther League Topics

(*Continued from page* 16.)

XVIII. Missionary. — MORDECAI'S MESSAGE (Home Missions). Esther 4:10-17.
XIX. Doctrinal.—Augs. Conf. Art. XXI. SAINTS TO BE IMITATED, NOT WORSHIPPED. Acts 14:8-18; Phil. 3:17; Rev. 22:8-9.
XX. Practical.—OUR CHURCH LITERATURE. Luke 1:1-4.
Ref. Day. Historical.—LUTHER, THE PREACHER. Matt. 23:1-15.
XXII. Doctrinal. — THE AUGSBURG CONFESSION: CONCLUSION. Jer. 6:6; II Tim. 1:8-14.
XXIII. Missionary. — PROTESTANTISM IN ROME. Rome 1:1-15.
XXIV. Patriotic.—OUR NATIONAL THANKSGIVING. Psalm 147:11-20.

Note.—If you have an idea on the improvement of the Topics, write your suggestions to the Topics Secretary.

Luther League Topics

11th Sunday After Trinity. August 30, 1908.

Paul to Constantine, A.D. 325

Revelations 2:8-11.

Topic reviewed by the Rev. F. C. Longaker.

"The proper starting point of Church history," says Dr. Schaff, "is the incarnation of the eternal Word, who dwelt among us and revealed His glory, the glory as of the only-begotten of the Father, full of grace and truth; and next to this the miracle of the first Pentecost, when the Church took its place as a Christian institution, filled with the Spirit of the glorified Redeemer, and intrusted with the conversion of all nations." But on account of the sources of Church history, it is convenient, and perhaps necessary, to divide it into two grand divisions. Our knowledge of Church history from the time of the incarnation to the end of the apostolic era is derived from inspired sources, and ought, therefore, to be included in *Sacred History;* while from the close of the apostolic era our sources of knowledge are purely human. Hence it is quite proper to date the beginning of Church history from the close of the apostolic age, which, broadly speaking, may be assigned to the martyrdom of Paul, A. D. 64.

The period, immediately succeeding the apostolic age, extends to the time of Constantine, A. D. 325, and is characterized chiefly by the successful attempt of the Church to eliminate all anti-Christian elements, whether Jewish or heathen. Christianity has always believed itself to be called to world-wide supremacy. It has, therefore, always been intolerant of every form of error. In the first centuries of its existence this spirit brought it into conflict with the old religions and cults. The divine truths of salvation had now become entirely stripped of their Jewish envelope in which the kernel had attained its full maturity, and Judaism was henceforth placed on a par with heathenism. This deeply wounded its national pride, while at the same time the Gospel tried and rejected its pharisaic work—righteousness and hypocrisy. Moreover, the Jews still expected a political Messiah and the restoration of the old Davidic monarchy. When, therefore, under Bar-Cochba, who pretended to be the Messiah, the Christians refused to join in a revolt against the Romans, they were subjected to a bloody persecution. But the Jews' power and opportunity to persecute the Christians came to a sudden end, when Hadrian (A. D. 135) founded a Roman colony upon the ruins of Jerusalem, and forbade access thereto to all Jews on pain of death.

Longer and more terrible were the persecutions under the heathen. Foreign rites of worship had been forbidden throughout the Roman Empire. But from political considerations, vanquished nations were often permitted to retain their ancient rites. This privilege did, however, not extend to the Christians. Their avowal to set aside all other religions, and the rapid march of their progress; their aversion to military service, mixed as it was with heathen ceremonies; their secret meetings, refusal to offer sacrifices to the statues of the emperors, and the constancy of their fraternal relations, were regarded as treason and rebellion, and became the occasion for the fiercest and bloodiest persecutions, extending, with only brief interruptions, from Domitian (A. D. 81) to the edicts of Constantine (A. D. 313).

The severest persecutions, however, failed to move the Christians. Very rarely one renounced his faith, and then only to become an object of shame and obloquy. The vilest cruelties were practiced upon those who remained faithful, which, however, served only to give rise to the most glowing examples of fidelity. At Carthage, e. g., *Perpetua,* a lady of noble descent, and only twenty-one years old, with a babe in her arms, remained steadfast, despite the entreaties of her father, imprisonment and tortures. She was gored by a wild cow, and finally dispatched by the sword of a gladiator. But these bloody persecutions were at last brought to an end by Constantine, who allied the empire with Christianity.

But far more dangerous than these bloody persecutions was the intellectual reaction of heathenism. He who can destroy only the body is not much to be feared (Matt. 10:28); more terrible and perilous are intellectual and spiritual assaults. Attempts were made to graft some Christian virtues upon the old heathen stock, which had been shorn of its former absurdities. Some of the brightest

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 33 by Luther League Review, Box 876, New York, N. Y.

heathen minds attacked Christianity by their keen and subtle satire, attempting to give to the Christian mysteries an absurd appearance. Among the foremost of these writers stand Celsus and Porphyry. But their attacks were as helpless as those of the fire and sword; they were met by the magnificent apologetic literature of the first centuries.

But the greatest danger to the Church lay in the acceptance of Christianity by the heathen without first renouncing their false conceptions of religion. The Church had put forth all its energies to defend itself against this dangerous admixture of other creeds, and to clear its soil from weeds which spread so rapidly. Many of their seeds were for centuries secretly preserved, and sometimes sprang up into fresh crops. However, these contests also brought blessings to the Church; it issued from them with enlarged views, and with the conviction that scientific culture was necessary for its theology, and prepared by victory for new struggles.

In the midst of all its persecutions, the Church grew and prospered. "The blood of the martyrs was the seed of the Church." Ought we not to take the experiences of the early Church as an encouraging example? So much is being said about the failure of the Church. To which we may reply, that the Church was tested in those early centuries as it will never be tested again, and it endured. Let us not be afraid that the Church will fail. "Upon this rock I will build My Church, and the gates of hell shall not prevail against it." But let us also be admonished. The Church, in the midst of its persecutions, grew and prospered, but by the willingness of its members to make sacrifices. That spirit is still necessary to the progress of the Church. We are not called to endure bloody persecutions, but we are called to be faithful, to renounce the hidden things of darkness, to give ourselves and all which we call ours to the Lord for the upbuilding of His Kingdom.

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12th Sunday After Trinity. Sept. 6, 1908.

The Ministry of the Word

Rom. 10:13-17.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is God's plan and institution for producing saving faith? What is the importance of the doctrine that the Word and Sacraments are "instruments" through which the Holy Spirit is given? Why are those condemned who teach that faith is produced without the external Word?

Lessons for our own lives: 1. We greatly need to know and to realize the truth set forth in this article. No one can be properly called a Lutheran, an intelligent confessor of the faith of the Augsburg Confession, who has not a clear idea of the place of the Word and Sacraments in the origin and development of the Christian life. Here is one of the most definite distinctive doctrines of our Church. Here also is one of its chief superiorities, for it makes a vast difference in the peace and comfort of the believing soul, whether there is a clear and assured way of receiving the Holy Spirit or not. Ask the old time Calvinist how you may obtain the Holy Spirit in your life, and he will tell you of an "effectual call," which is given only to the "elect." Ask the Methodist, or any of that type, and he will answer, that you are to pray, and lament your sins, and wait until God, in some way, of which you can know nothing, gives you the Spirit, whose coming and presence you can test by the feeling that you are saved. Ask the Lutheran, and he will point you to the definite, tangible means of grace, which are within your reach, which every one can make use of, and he will say: "As you receive the Word, or the Sacraments, the Holy Spirit comes to you through these as instruments." You may be sure that He acts through the means with which He has chosen indissolubly to connect himself. He comes through these channels, in all His efficacy, willing, desiring to save and bless. On your part there is but one condition necessary—faith. You cannot constrain or offer inducement to the Holy Spirit, by your prayers or groans or good works. Nor do you need to constrain or induce Him. He seeks you. He comes in a prescribed way, to which He is bound by His promises. You do not need to wait for Him to reveal Himself in some exceptional and unforeseeable way, as the lightning flashes, no man can say when or where, through the sky. Rather may you be sure of Him, flowing unfailingly through His determined channel, Word and Sacraments, as the electric current flows through the wires connected with some unfailing dynamo.

He who sees and believes this lies under a new responsibility for the faithful, believing use of Word and Sacrament. He also holds a consolation that none else can know.

13th Sunday After Trinity. Sept. 13, 1908.

The Lutheran Hospice

Luke 10:33-37.

Topic reviewed by Rev. J. F. Ohl.

A unique institution of the German Inner Mission is the *Herberge zur Heimath*, or Christian inn. Since 1854, in which year the Inner Mission Society at Bonn, at the instigation of Prof. Clemens Theodore Perthes, opened the first one, over 450 such inns, with over 18,000 beds, have been established on German soil, which annually furnish entertainment to more than a million and a half of transient and many thousand permanent boarders.

Fifty years ago young German mechanics, who had served their apprenticeship, were still required to spend a few years (Wanderjahre) in traveling from place to place to perfect themselves in their respective trades by working in different towns and cities under master mechanics. With slender means at their command, and away from home, these young wanderers were too often obliged to find shelter and entertainment at the cheapest taverns, where they came under the most demoralizing influences. In 1844, Wichern had already said: "Whoever lets his son go into distant parts as a traveling artisan sends him into a desert, in which hundreds of thousands wander about without any support for their inner spiritual life, and whose hundreds of corrupting dens the young man is compelled to enter. The ordinary inns for journeymen mechanics have been the ruin of hundreds and thousands of young artisans, whose home training was of the best."

To guard such young men on their travels by providing a substitute for the Christian home, the so called *Herbergen zur Heimath*, or Christian inns, were established. Though greatly altered, industrial conditions have almost brought about the extinction of the old-time traveling mechanic, the Christian inns continue to serve a most useful purpose, either as a transient stopping place for men seeking employment or as a permanent abode for those whose small earnings compel them to live in the most modest style. This is apparent from the fact that very considerably more than one-half of the present number of *Herbergen* have been established in the last twenty-five years.

For travelers, including women, who desire better accommodations, who can pay higher rates, and who do not like the usual hotel life, hospices are connected with over one hundred of the *Herbergen*. Nearly all of the larger cities also have separate hospices. Both the *Herbergen* and the hospices seek to furnish the best they can afford for their respective class of guests, and are, above all, conducted on strictly Christian principles. They are not meant to be money making institutions, but protective agencies, though the hospices, in some cases, yield a moderate revenue, which is again used for other Inner Mission purposes. Trained "deacons," or "brothers," are, in more than half the instances, the housefathers, and their wives the housemothers. Morning and evening devotions are held at which a hymn is sung, a portion of Scripture is read, and prayer is offered. Attendance is voluntary, yet many avail themselves of this privilege, and are thus strengthened in their spiritual life.

The hospice idea has been transplanted to America, but to meet somewhat different needs, and, therefore, in a somewhat different form. Here the several institutions of the Lutheran Church now passing under this name are meant to be chiefly permanent Christian homes for young men and women, who find employment in the larger cities or come to these to study. Only those who have exceptional opportunities for observation know to what dangers these are often exposed, how quickly many of them become indifferent to the Church and everything spiritual, and how easily some, in the absence of a wholesome Christian atmosphere and friendly advisers, fall a prey to the city's temptations. Especially great is the danger to those who, with only limited means, are obliged to live in cheap, unattractive, and often positively demoralizing boarding houses. I speak from the knowledge gained as a city missionary when I say that hundreds of our young men and women who come to the city to live either soon turn their faces away from the Church or become ecclesiastical vagabonds, to say nothing of those who also make physical shipwrecks. Only recently, a prominent educator in a well known institution said to me: "In spite of the earnest words of counsel we speak to our students in the chapel and elsewhere, I have, more than once, within six months after their entrance, seen young men, who had come to us from Christian families and in the very perfection of physical manhood, carried out of the hospital dead, as the result of the vices to which they yielded amid

their new city surroundings." In view of such testimony from such a source may we not well ask whether we, as Lutheran Christians, are doing for our young men and women, away from home, what we should?

The Luther Hospice for Young Men, at No. 157 North Twentieth street, Philadelphia, opened September 1, 1905, by the Inner Mission Society, of said city, was the first Lutheran Hospice in America. Since then the Pittsburgh Inner Mission Society has established a similar one at No. 248 Amber street, Pittsburgh, and the Minneapolis Inner Mission Society one for women. The latter society is peculiarly fortunate in having secured, through the munificent liberality of one of its members, a splendid property almost free of debt. This is an important consideration. To furnish good accommodations at the lowest rate consistent with good service, and yet make a hospice self sustaining, it should not be burdened with an interest bearing debt or a large rent.

May we not hope that ere long every important city in which young Lutherans gather will have its hospice, to serve both as a Christian home and as a stopping place for transient guests?

—❦—

14th Sunday After Trinity. Sept. 20, 1908.

The New Life

Matt. 7:15-23.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the place of good works in Christian life? How can you show that faith must precede and originate good works?

Lessons for our own lives: 1. We owe all to God. We can neither believe nor live aright without the work of the Holy Spirit. He calls us through the Gospel, enlightens, sanctifies, preserves. Through Word and Sacrament He gives us the gift of faith. In the bestowment of that gift He also gives us the new life, the power to do what is pleasing in His sight. This new life of faith, is productive, and without asking whether good works must be done, goes on and does them! Then He graciously accepts the good works and rewards us on account of them, though they are not meritorious, and can have no share in the procurement of forgiveness or salvation.

2. Let us make no mistake as to the way to do good works. Many do mistake. They say they are not good enough to come to God, to become members of His Church, to confess His Name. Nor are they. Nor can they ever become good enough. Can there be a stream without a spring? Can there be fruit without a tree, or a tree without a seed? Can there be works without life? Can an unclean thing bring forth a clean one? The most hopeless and impossible of all expectations is the expectation of the unregenerate, unbelieving man to do what will commend him to God. The trouble seems to be that, in spite of all the clear teaching of the Gospel, men think that faith is a mere opinion, an intellectual act, which has and can have no vital relation to life. But faith is a mighty, effective, vital and vitalizing force, which can no more be inactive or non-productive than the sea can be still or the tides powerless. Faith is the laying hold upon God, and the appropriation of the life of God, which then flows into the life of man and empowers it. Then, indeed, good works can be done, and are done, as the natural expression of the indwelling life force. Then, indeed, it is as impossible for the man not to do good works, or to do evil ones, as it is for the vigorous vine to be fruitless, or for it to bring forth thistles. How is it with you?

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Bible Readings

Saturday, August 1—Rev. 7:9-17.
Sunday, August 2—Psalm 100.
Monday, August 3—Psalm 1:1-6.
Tuesday, August 4—Matt. 22:1-14.
Wednesday, August 5—Rom. 5:1-10.
Thursday, August 6—Luke 15:1-10.
Friday, August 7—Luke 14:15-24.
Saturday, August 8—II Cor. 5:11-21.
Sunday, August 9—John 3:1-17.
Monday, August 10—I Cor. 6:9-20.
Tuesday, August 11—I Peter 1:13-23.
Wednesday, August 12—Rom. 6:11-23.
Thursday, August 13—II Cor. 8:1-15.
Friday, August 14—Gen. 22:1-14.
Saturday, August 15—Rom. 12:1-21.
Sunday, August 16—Rom. 8:1-11.
Monday, August 17—Eccl. 2:10-22.
Tuesday, August 18—II Thess. 3:1-13.
Wednesday, August 19—Rom. 12:1-11.
Thursday, August 20—I Thess. 4:1-12.
Friday, August 21—Col. 3:14-25.
Saturday, August 22—I Cor. 10:24-33.
Sunday, August 23—I Cor. 9:24-27.
Monday, August 24—II Tim. 4:1-18.
Tuesday, August 25—Luke 21:8-19.
Wednesday, August 26—II Cor. 4:8-18.
Thursday, August 27—Heb. 11:25-38.
Friday, August 28—Rev. 3:7-13.
Saturday, August 29—Rev. 7:9-17.
Sunday, August 30—Rev. 2:8-11.
Monday, August 31—Acts 26:12-23.
Tuesday, September 1—I Cor. 9:16-27.
Wednesday, September 2—John 10:2-15.
Thursday, September 3—II Cor. 4:1-10.
Friday, September 4—I Tim. 3:1-14.
Saturday, September 5—II Tim. 2:14-26.
Sunday, September 6—Rom. 10:13-17.
Monday, September 7—Deut. 24:17-22.
Tuesday, September 8—Job 31:13-28.
Wednesday, September 9—II Kings 4:8-11.
Sunday, September 13—Luke 10:33-37.
Thursday, September 10—Acts 16:9-15.
Friday, September 11—Acts 9:36-43.
Saturday September 12—Matt. 25:31-46.

Luther League of America

A Final Word About the Chicago Convention

SENATOR NELSON, of Minnesota, will deliver the address at the Grand Rally in the Auditorium on Thursday evening, August 13, and a chorus of 500 voices, assisted by a fine quartet, and accompanied by the Thomas Orchestra, will render "Ruth," a cantata by Gaul.

A complete Information Office will be maintained during the Convention at Handel Hall so that delegates and visitors may receive the most courteous attention and full and satisfactory information.

Immediately upon their arrival all delegates and visitors should go to the Palmer House, which has been selected by the local convention committee as headquarters, to register. Registration is very important, as every delegate will be given information and instruction which is very necessary. Be sure that you are properly registered.

Delegates and visitors are requested to look for the Luther League ushers at all stations. They will give necessary information and direct you to the Palmer House. For information about hotels and for reservation of rooms write at once to Mr. C. C. Eisemann, 5638 Princeton avenue, Chicago.

Mr. Ludwig Munson is chief usher, and will try to have all delegates and visitors conducted to their hotels, provided notice is given the local committee of the time and train upon which delegates and visitors expect to arrive in Chicago.

Arrangements have been made to have a rest room in Handel Hall in connection with the National Convention. This room will be in charge of a deaconess from the Norwegian Deaconess Home, Chicago, and all services rendered will be entirely free.

Have your mail directed: "Luther League of America, care of the Palmer House, Chicago, Ill."

The Trunk Line Associations have refused to grant a special rate for less than 1,000 persons. The best rate obtainable, therefore, is by traveling in parties of ten or more. Pennsylvania delegates will travel by the Pennsylvania Railroad. New York delegates will go via the Lehigh Valley to Buffalo; leave Buffalo Monday night, at 8:30, via Wabash Railroad. All who can should join party at Buffalo. Mr. E. F. Eilert will have charge of the party and can be seen at the depot half an hour before the train leaves.

Our Secretary's Report

THE local convention committee is leaving no stone unturned to make the Chicago Convention of August 11, 12 and 13 of the Luther League of America an unprecedented success. It has been our privilege to meet with the committee and also to attend a rehearsal of the splendid chorus, and great things are in store for those who will attend the Convention. We have been out with "the Flying Squadron" on their visit to local Leagues, and there is a great deal of enthusiasm in the Garden City over the approaching Convention.

It has been a matter of congratulation to notice the fine, churchly feeling manifested in the Iowa and Indiana State Luther League conventions. These conventions were working conventions, and the results will be manifest in the State work during the year.

The local rallies we have attended since our last report have been full of encouragement. It is pleasant to notice that there is a growing better understanding of Luther League work. Solid work for the Church is being done in many quarters. Our young people are being trained for Church work by being put to work.

I am requested to ask that those attending the convention write to Mr. C. C. Eisemann, 5638 Princeton avenue, for information about hotels and reservation of rooms for the Chicago Convention.

All things considered, the Luther League has made wonderful progress, and the approaching Chicago Convention promises to give a stimulus to the work that will be widely felt and of a permanent character. It is said there are 155,000 communicant members in our Lutheran churches in Chicago and 345,000 Lutherans in the city not connected with any Lutheran Church. What a power is this Church of ours! What a field for our Church is this Garden City! Keep your eyes on Chicago. Let us be strong in the Lord and in the power of His might, and in faith undertake great things for His Church.

LUTHER M. KUHNS.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. EILERT
WITH
W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
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Editorial

Many at this season are taking a vacation, which is generally called a rest; but some think a change of occupation is the best kind of rest. After the heated term is past and we return to our homes, let us take our "rest" by a change from the active busy work of the week to a restful day on Sunday in the Lord's work.

Many are grumbling now about the weather. It is "too hot," or "too dry"; "crops will be burned up and we will have scarcity of fruits and vegetables." Are you one of the grumblers, my friend? If so, is it not a good time during vacation to think that everything is in the hands of a good Father, who is a good manager, and whose plan has always worked out for your good? The financial panic of last year was severe, but it was made more so by the pessimistic views and words of those who were very little affected by the stringency, and who, if they had been at all optimistic, could and would have helped to relieve the situation by cheering words. Be cheerful.

How are you serving the Lord? How much strength are you giving to Him? "The first and great commandment" requires "all thy strength." And what are you doing with your means? Are you giving weekly as the Lord has prospered you, according to your ability and prosperity? We all need to be awakened from our lethargy and to give a greater measure of that which the Lord has given us. Some are not doing their part, and we are now forcibly reminded of this by the crisis in one of our Mission Boards. If every one would give carefully and promptly, the Lord's work would not fail.

We are looking forward to the Chicago Convention with great hopes. We are expecting great results from that meeting. We are praying for a blessing from it to the Church. If you are going either as a delegate or visitor, bear in mind the blessing comes from the Lord, and that without Him we cannot succeed. "Pray for the peace of Jerusalem."

A League Principle

Changes in the general plans and policies of organizations are sometimes necessary and right. The judgment of men as to things present is not infallible; much less can they be expected to anticipate with infallible accuracy as to the future. There have been changes in the Luther League during even its short life. And its future will doubtless witness other changes. But when the time comes to make them, the proposition should be weighed very carefully and considered with deliberation.

One of the principles recognized as fundamental when the Luther League of America was organized was the right of all Lutheran young people, no matter what their synodical connection, to participate in its benefits. And after careful consideration of this question, it seemed to be accepted by common consent as

self evident that the only way to assure such equality among people of different synods was to allow no synodical lines at all to be drawn within the League.

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This principle was enunciated by Frank A. Hartranft, one of the founders of the League, in these words:

"It (the League) recognizes no synodical lines, although it does not thereby seek to teach a disregard for them, but as in the conditions in which we find ourselves as Lutherans throughout this country—notwithstanding these marks of distinction—there is so much that is common to us all that we, as Luther Leaguers, believe that more can be accomplished by our united efforts for the benefit of our common Zion than has been or ever can be by individual effort; and this without in any way disturbing our synodical relations. The League, therefore, welcomes all Lutherans, without regard to ecclesiastical boundaries."

The address of which this paragraph was a part was delivered at the convention at Pittsburgh at which the Luther League of America was organized, and again at its fifth convention at St. Paul. It is the leading article of the Luther League Handbook, the official explanation of what the League is and aims to do. The declaration quoted, therefore, represents one of the accepted principles of the League.

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There have appeared in various Church prints suggestions that seem to overlook this principle, or to contemplate its abandonment. If these hints that have found expression in the Church press mean what they appear to say, it would be well for their authors to make a very careful study of this principle.

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That it grew out of a genuine desire to bring the highest possible good to the Church by means of the League, there can be no question; that it was adopted only after the most thorough and prayerful study of the question, is a well known fact; that it has remained an unchallenged tenet of the League code for twenty years is a matter of history. What reason or need can weigh against it?

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It is not our purpose at this time to undertake a defense of this principle. It is proposed only to call attention to its existence, and to its character and history, in order that no one need overlook it or underrate its strength.

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Accuracy in Convention Addresses

Many questions that become the subjects of papers and addresses in conventions are open to discussion and to differences of opinion, but other questions which are sometimes mentioned are matters of principle or of fact, and cannot rightfully or reasonably be submitted to any man's judgment or opinion. It is perfectly fitting that convention speakers should bring questions of the latter class to the attention of their hearers, but if they do so they are under a moral obligation to state not their individual judgments or opinions, but the facts or principles as they are. For instance, one speaker in a recent convention of a League which is not identified with the Luther League of America, made the following statement: "The Luther League of America aims to unify all the branches of the Lutheran Church." Compare this statement to "Article III—Objects" of the Constitution of the Luther League of America, which reads as follows:

"The objects of this League shall be to encourage the formation of the Young People's Societies in all Lutheran congregations in America, to urge their affiliation with their respective State or Territorial League and with this League; to stimulate the various Young People's Societies to greater Christian activity and to foster the spirit of loyalty to the Church."

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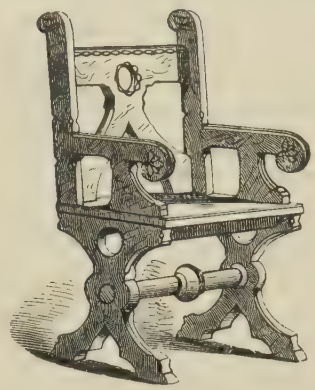
This is a question on which there is no room or reason for individual opinion or judgment, and if any statement is made in respect to it such statement should be at least in harmony with the official declaration. Any other is misleading to people whom the speaker under-



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takes to inform, and is unjust and unfair to the organization he (mis)represents. That mentioned is only one of many subjects regarding which accurate knowledge should be had before one assumes the responsibility of public speech regarding it.

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Our Churches and Institutions

In Some of Our Large Cities

Philadelphia.

—Rev. Herbert Finch has resigned the pastorate of Gethsemane Church, to take effect August 31.

Baltimore.

—Rev. Henry Manken, Oneonta, N. Y., has accepted a call to St. Luke's Church, this city, to succeed Rev. G. E. Hipsley.

Dayton.

—Grace Church consecrated its new chapel July 12. In August last year the church was organized with twenty-two members. It now has fifty-eight, with a Sunday School of eighty-three. Rev. H. B. Buckholder is the pastor.

Chicago.

—At the end of twenty-three years of service in this city, Rev. Dr. L. G. Abrahamson has resigned his pastorate to become the editor of The Augustana, succeeding Dr. Lindahl.

—Christ Church, Norwegian, Rev. J. H. Myer, pastor, consecrated its new building July 5. The building is churchly and well appointed, costing about $13,000. The congregation is about three years old.

—It is proposed to provide a dining hall for the students at Chicago Theological Seminary, to cost about $12,000.

Miscellaneous.

—The project to establish a Union Lutheran Theological Seminary on the Pacific Coast has been abandoned by the Pacific Synod of the General Council, and it is expected that each of the two branches of the Church interested will now make an effort to establish a seminary there under its own direction.

—The late Edward F. Wiest, York, Pa., made, by his will, the following bequests, the income from the funds subject to the use of his widow during her life: $15,000 to the York Hospital; $5,000 to the York Children's Orphanage; $5,000 to St. Paul's Lutheran Church; $5,000 to the Board of Church Extension; $5,000 to our Orphans' Home, at Loysville; $3,000 to Trinity Reformed Church, of which he was formerly a member, and $3,000 to Zion Reformed Church, of which his parents were members.

—The new chair of philosophy in Wittenberg College, endowed by Hon. John W. Bookwalter, has been filled by the election of Rev. T. Bruce Birch, Ph. D.

—Rev. T. E. Schmauk, D. D., president of the General Council, has completed his twenty-fifth year in the pastorate of Salem Church, Lebanon, Pa.

—Mr. Ouden Evenson, of West Salem, Wis., bequeathed the bulk of his estate, valued at $40,000, to be used for the support of worthy farmer boys of poor parents at the Orphans' Home, in Stoughton, Wis.; Luther College, Decorah, Ia.; Luther Seminary, Hamline, Minn., and Gale College, Galesville, Wis.—all institutions of the Norwegian Synod.

—At the recent meeting of the United Norwegian Lutheran Church, it was decided to erect a ladies' hall at St. Olaf College to cost $60,000. It will be named in honor of the late Prof. T. N. Mohn. It was also decided to establish a department for the deaf at the college.

—Dr. J. A. B. Scherer has resigned as president of Newberry College and accepted a call to the presidency of Throop Institute, Pasadena, Cal.

—At the second Interdenominational Home Mission Conference, held at Northfield, Mass., July 16-20, there were fourteen Lutherans in attendance. Mrs. S. D. Daugherty, of Philadelphia, gave a thoughtful address on "Builders of America." Miss S. M. Protzman, secretary of literature of the Woman's Home and Foreign Missionary Society, of the Lutheran Church, led the conference on literature. Miss Florence E. Fellows, New York, was elected treasurer.

—The seventy-sixth annual general conference for Christian Workers will be held at East Northfield, Mass., July 31 to August 16. An attractive list of speakers is presented in the announcement.

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Donegal Church

Continued from page 10.)

American Revolution, but the heroines, whose victories were won in a narrower, but not less exciting field.

But some of these names come very much nearer home to us when we turn the pages of the old doctor's history and scan the records of the leading families who have belonged to Donegal Church. Here we come in touch with names that have made history, both secular and religious. Here is the family tree of James and David Cooke, descendants of John Cooke, solicitor for the people of England, who was the third to suffer of the ten regicide judges who were executed for the condemnation of Charles I. The son of David Cooke married the daughter of the Rev. Colin McFarquhar—another presumptive evidence of that gentleman's freedom from Tory prejudices!

The Camerons—of course, one expects to find them here; but we are more surprised to find a greater name among the descendants of a Donegal family—that of the late President McKinley. Five generation back in his family line we find James Stephenson, of Donegal, former owner of the tract of land adjoining the church property, which is now the Cameron farm. The good doctor has traced this line of descent with evident pride, and gives President McKinley's Presbyterian ancestry the credit of all his renown.

Since living in Mahanoy City, I have often heard of "Preacher Woods," the former beloved pastor of the Presbyterian Church in this place, who died here at a ripe old age. In the Donegal history I find him as the son of Rev. James Sterrett Woods, whose family certainly contradicts the common opinion about ministers' sons, he having given four sons to the law and one to the gospel, while a sixth was killed at the battle of Monterey, Mexico, a lieutenant in the United States army.

But when we reach the Patterson family, from which Dr. Ziegler himself took his wife, we come to still more familiar ground, for one of the Pattersons married John McConaughy, of Gettysburg, and one of their daughters married Moses McClean, and another married Martin Luther Stoever. So we have a page sprinkled with good Lutheran names, ending with the family of the Rev. Matthias H. Richards, D. D., on the one side, and with William Caspar Stoever, Esq., President of the Luther League of America, on the other.

The days are past and gone when the Witness Tree looked down upon the band of patriots to whom the worship of God and the service of their company were one. But were all their descendants gathered within view of its spreading branches, the old oak might see that neither patriotism nor religion is left without a witness among them, for the teachings of those early days flourish in them, "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

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Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America

Statement No. 13—Final

October 29, 1906, to July 31, 1908.

Per Capita Account Paid July 6 to July 31, 1908.

Luther League of Gilead Church, Centre Brunswick, N. J.	$2.45
State Luther League, Illinois	50.00
Galesburg District L. L., Illinois	6.00
St. Stephen's Church, Brooklyn, N. Y.	2.80
Luther League, Canton, Ohio	9.00
Luther League, Kittanning, Pa.	6.00
Trinity Luther League, Bridegport, Ohio	2.00
Luther League, Iowa City, Ia.	2.00
State Luther League, New York	10.00
Luther Leagues, Pennsylvania	7.00
Luther League of Grace Church, Rochester, Pa.	2.50
State Luther League, Illinois	15.00

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NEW YORK CITY

Luther League, St. Peter's Church, Lancaster, Ohio	$4.00
	$118.75
Previously reported	1,500.85
Total to date	$1,619.60
Final installment of bonds retired and applied to this account	220.00
Grand total to date	$1,839.60

DUES PAID.
July 6 to July 31, 1908.

Luther League of Christ Church, Detroit, Mich.	$1.50
State Luther League, Minnesota	30.00
Galesburg District Luther League, Illinois	6.00
State Luther League, Indiana	10.00
Total	$47.50
Total dues paid ending July 31, 1908	$493.50

Rochester, N. Y., July 6, 1908.
J. F. DINKEY, Treasurer.

NEW YORK

New York City District.

St. Paul's Luther League, Port Chester, held a successful handkerchief bazaar on Thursday evening, July 16. At the last meeting Miss Sophie Ponty, the delegate to the New York State Luther League convention at Albany, presented a complete report of the convention. It was received with such enthusiasm that the League, by a unanimous vote, decided to send their president, Rev. John Kopp, as delegate to the convention of the Luther League of America, at Chicago, in August.

Albany and Susquehanna District.

—A Luther League was organized recently in the German Lutheran Church at Ravena, Rev. F. Leddin, pastor.

PENNSYLVANIA

—The Luther League of Pennsylvania will meet in its fifteenth annual convention in Luther Memorial Church, Erie, Rev. G. Franklin Gehr, pastor, on Monday and Tuesday, August 10 and 11, 1908. The first session, at 2 p. m. on Monday, will embrace the usual preliminaries and reports, and responses to the topic, "Our Centrals," by the presidents of the District Leagues. At the evening session, J. W. King, Esq., will address the convention on "Lutheranism and Public Morals." The first session of Tuesday will be given to Junior work, with a paper on "The Junior Leaguer of Today—The Senior Leaguer of Tomorrow," by Mrs. S. N. Carpenter, Pittsburgh, and a "Practical Demonstration of Junior League Work," by Mr. Frank Richter. In the afternoon three topics will be discussed: "The Christian's Inner Light," by Rev. A. T. Steinhaeuser; "The Christian's Light in the Church," by Prof. O. F. Bert; "The Christian's Light in the World," by Rev. Otto Benze. In the evening the rally in St. John's Church, Rev. G. A. Benze, pastor, will be addressed by Rev. A. J. D. Haupt, D. D., on "The Cry of the City," and Rev. E. B. Burgess on "The Cry of Our Country."

Upper Lehigh Valley District.

—The twenty-eighth semi-annual convention of the Luther League of Upper Lehigh Valley was held in St. John's Lutheran Church, Mauch Chunk, Rev. W. M. Rehrig, Ph. D., pastor, Tuesday and Wednesday, June 23 and 24, 1908. The opening devotional services were conducted by Rev. W. F. Heldt. A hearty welcome, extended by Mr. E. F. Kuntz, president of the local League, was responded to by the president, Mr. Charles Brighthaupt. The first morning session was taken up with business, the following officers being elected: President, Mr. Charles Brighthaupt; vice president, Mr. W. D. Kellar; secretary, Miss Grace A. Lauer; treasurer, Mr. John A. Ziegenfuss; statistician, Rev. W. F. Heldt.

The afternoon devotional services were conducted by Rev. G. C. H. Hasskarl. The general topic, "The Luther League at Work," was presented under various heads: (a) "For the Church at Large," Rev. J. H. Kuder; (b) "Leadership in the League," Mr. Henry Kraft; (c) "At Work Among the Young Men," Rev.

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Wednesday morning, Miss Mary Wiegand read an excellent paper on "Systematic Benevolence." Mr. Charles Brighthaupt was elected delegate to attend the convention of the Luther League of America, and Rev. W. Penn Barr, and Rev. J. O. Schlenker to attend the State convention.

The fall convention will be held in Conyngham.

Lancaster District.

—About 1,500 persons, of which number probably 400 were from Lancaster County, attended the exercises at Mount Gretna on Thursday, when Luther Day was observed by the Pennsylvania Chautauqua. It was decided to hold a similar gathering next year at Mount Gretna.

The morning was spent in a social manner, but at 3 o'clock in the afternoon exercises were held in the Auditorium, the meeting being opened by William Mearig, of New Holland, president of the Lancaster Central Luther League. Rev. P. George Sieger, of Emmanuel Lutheran Church, Lancaster, read the Scripture lesson and prayer was offered by Rev. Richard Rengier, of Mount Joy. The addresses of the day were by William C. Stoever, Esq., of Philadelphia, President of the Luther League of America, and Rev. Dr. Ernest P. H. Pfatteicher, of Philadelphia. Both addresses were very interesting. The orchestra of Trinity Lutheran Church, Lebanon, furnished the music. Rev. Harry K. Lantz, of Shiremanstown, was director of music. The combined choirs of Trinity and St. James' churches, of Lebanon, sang. Greetings were delivered by Rev. S. M. Wenrich, Shoemakersville, Berks County, and Frank Brown, of Pottsville. The benediction was pronounced by Rev. J. H. Sandt, of Lebanon.

ILLINOIS

—The Luther League of Illinois will hold its fourteenth annual convention in Handel Hall, Randolph street, near State street, Chicago, on Monday, August 10, 1908, convening at 2 o'clock in the afternoon.

Each society, of whatever name, connected with a Lutheran Church or Lutheran institution of learning is eligible for membership and is entitled to one delegate for every twenty-five members or fraction over one-half of a membership of twenty-five. District Leagues shall be entitled to one delegate for every five local societies belonging thereto, or fraction over half thereof. All Lutheran pastors and presidents of local societies shall also be considered ex-officio delegates.

All delegates and visitors to the State Convention should go direct to Handel Hall and register immediately upon arriving in Chicago, and credentials must be presented to Mr. J. A. Glendining, chairman of Credential Committee.

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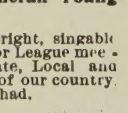

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C. T. A. Anderson, President.

Fox River Valley District, North.

—The Fox River Valley District Luther League, North, held its summer convention at Bethlehem Lutheran Church, St. Charles, Ill., Rev. J. Mellander, pastor, on the afternoon and evening of Sunday, July 12. In spite of the intense heat, each League in the District was well represented, and all were well repaid, for there were many good things provided for them. In the afternoon General Secretary, Rev. L. M. Kuhns gave a strong address, and Miss May C. Mellander, missionary teacher in Porto Rico, who is at home for a much needed rest, brought greetings from the Porto Rican Luther League and gave an interesting paper on Porto Rico and its people. Mr. Alexander Nelson, president of the Chicago League, brought greetings from his League and told something about the National Convention, which the Chicago League will entertain in August. In the evening Rev. S. J. Sibelius, of Blue Island, who has been called to Augustana College, Rock Island, Ill., as instructor in Christianity, preached a fine sermon.

By a rising vote the League extended a hearty greeting to the League at Porto Rico, toward which it has a strong kindred feeling, its pastor, Rev. A. Ostrom, having been for two years our president, and its organizer, Miss Mellander, one of our staunchest and ablest workers.

Good music, a cordial reception, and a bountiful supper helped to make the occasion enjoyable and memorable.

KANSAS

—The Christian Endeavor societies of the First Church, at Topeka, Rev. W. W. Horn, pastor, and that of St. John's Church, at Salina, Rev. H. A. Ott, pastor, have recently changed to Luther Leagues, and the young people's movement in these parishes is doing well since the change.

CANADA

—The Luther League of St. Paul's Church, Guelph, Rev. H. A. Kunkle, pastor, is now six months old, numbers sixty members, and is in a flourishing condition. It was organized by Missionary Bieber, and the first president was Mr. Herbert Liphardt, who resigned when he removed to British Columbia. He did excellent work for the League. The new officers are: President, Mr. Henry Helwig; vice president, Mr. Frank Arnold; secretary, Miss Rose Mogk; corresponding secretary, Miss Emma Monk; treasurer, Mr. Oscar Klinck; organist, Miss Louise Kaempf; assistant organist, Miss Lizzie Liphardt. The League meets every Monday night at the home of one of the members and the Topics are used. On July 14 the property of Trinity Baptist Church was bought, which St. Paul's expect to enter September 6. The Luther League gave $38 to the building fund and subscribed $25 toward the Canadian Field Missionary's support. The outlook is encouraging.

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Luther League of Indiana

(*Continued from page* 18.)

The result of the election was as follows: Pres., Rev. W. J. Seiberling, Mulberry, Ind.; Rec. Sec., Elizabeth Duhme, Batesville, Ind.; Stat. Sec., Emily Peterson, Porter, Ind.; Treas., Verne Lauchner, Whitestown, Ind.

The following delegates were elected to represent the State Luther League at the next National Convention at Chicago:

Rev. W. J. Seiberling, Rev. L. W. Stecklel, Rev. C. S. Warstler, Rev. M. L. Stirewalt, Elmer D. S. Boyer, Bertha Ziebarth, Delbert Neese, Emily Peterson, Elizabeth Duhme.

Credential committee: Elmer Mennen, Lafayette, Ind.; Emily Peterson, Elizabeth Duhme, Margaret Simmons and Carrie Steiner.

Press committee: Rev. Arthur Gringel, Batesville, Ind.; Rev. M. L. Webb, Miss Lodena Wener, Kathryn Ziebarth, Emma North.

Extension committee: Rev. M. L. Stirewalt, Mulberry, Ind.; Rev. E. G. Howard, Guy Boulton, Frank Lauchner, Rev. D. A. Loefgrin.

Executive committee: Percy Ruch, Mulberry, Ind.; Prof. G. M. Moser, Anna Nackenhorst and Bertha Ziebarth.

Everybody pronounced this to be by far the most successful meeting of this organization.

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